

Koobeloo. Thence it runs S. along the base of Loobra mountain S. W. through Loobra plains and meets the Indus at Budgnak about twelve miles below the fort of Hemap.\*

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*Early Hindústány Poetry.*—By A. SPRENGER, M. D. Secretary  
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In a former number of this Journal Vol. 21, p. 513, the Rékhtah verses of Amyr Khosraw have been adverted to. I have since met with an important passage in the Tadzkirah of Mohammad 'awfy, for which he collected materials in A. H. 600. He says in speaking of Sa'd aldawlah Mas'úd :

اگرچه مولد او همدان بود اما چون همه داني گار اورا در بلاد مشرق طراوت داد  
و ذکراو از فضلا اين عهد بر آمد و در کتب تواريخ اورا از جمله شعراى اين بلاد  
داشته اند بدان سبب ذکراو در اين باب آورده شد و نيز حق او آن بود که  
اورا در زمره صدور آورده شدی فاما چون اشعار او از جمله شعرا زيادت است  
و اورا سه ديوان است يکى بتازي و يکى به پارسي و يکى بهندوي بدان سبب اورا  
در سلك شعرا منخط گردانیده اند

“ I have mentioned this poet in this place (i. e. among the poets of Ghaznah) though he was a native of Hamadán, because providence has so willed it, that he should distinguish himself in the eastern countries, and his life is connected with that of the learned men of that age, and because in historical works he is considered a poet of Ghaznah. He had a claim to be classed among the nobles who have written poetry, but he has written more poetry than most professional poets, having left three Dywans, one in Arabic, one in Persian, and one in Hindúy, and for this reason I mention him among the poets.”

Khoshgú, Vol. I. No. 34, confirms this statement :

امير خسرو دهلوی در ديباچه غرة الكمال اورا بسيار ستوده و گفته كه درسه  
زبان عربي فارسي و هندي ديوانهای ضميم دارد

“ Amyr Khosraw of Dilly (died in A. H. 725) praises him very highly in the preface to one of his works, and says that he has written three thick Dywáns, one in Arabic, one in Persian, and one in Hindy.”

\* The orthography of the MSS. as far as it could be made out has been carefully preserved. Eds.

The terms Hindúy and Hindy in these two passages mean the language in use among the Musalmáns of India. I need hardly say that the terms Zubáne Urdú, court language and Shi're Rékhtah are very modern. The former of these terms is but very rarely used by natives of India and the latter is already obsolete, the usual term even now applied to the language and poetry which we call Hindustány is Hindy, and always has been "Hindy." The very name of "Dywán" which is given to Mas'úd's collection of Hindustány poetry is a guarantee, that it did not consist of Slokas, Kabits, and Dóhrás, but of Mathnawies, Qaçydahs and Ghazals written in the Persian character.

As to Mas'úd himself. His name is Abú-Ifakhr Mas'úd, a son of Sa'd and a grandson of Salmán and his titles were Sa'd aldawlah and 'amyde ajall. By the latter of these titles, he is named in a poem which Sanáy has written in his praise :

ای عمیدی که باز غزنین را صورت و سیرت گلشن کرد

The statement of Moḥammad 'awfy that Mas'úd was born in Hamadán is supported by the author of the Haft Iqlym, and he says himself that his origin اصل was of Hamadán. But it seems that he means merely that his family was of Hamadán, and that the above two authors have been misled by this statement. Dawlat-sháh believes that he was of Jorján, but Taqyy Káshy shows that he was born at Ghaznah and, surrounded by Hindú slave women as the Moḥammadan nobles of Indian courts always were, it is not unlikely that the language of India was his mother-tongue.

His father Khwájah Sa'd was a noble at the court of Qábús of Dylam, the son of Washamgyr. He left Jorján and went to Ghaznah for reasons which are not recorded. Mas'úd was born towards the end of the reign of the successor of Maḥmúd and grew up at the court of the Ghaznawides, and being a great financier he attained to the highest distinctions and was made Mostawfy and Munshiy of the kingdom. But he had his downfall, and he had the misfortune to be imprisoned in the fortress of Náý نای for twenty-two years. The cause of his imprisonment is variously stated. Some say that he was arrested by order of an Amyr (military leader) of the name of Qomáj, when on a deputation to Systán and Zábulistán, because the mind of the King was poisoned against

him, owing to some suspicion against his fidelity in the discharge of his duties. But Nitzámy 'arúdy states in his work which has the title of *چهار مقاله* *apud Taqyy Káshy* that Sayf aldawlah Mahmúd a son of Sultán Ibráhyim was accused of having formed a plan of joining the court of Maliksháh, and that he was (in A. H. 472) cast into prison on this account, and put to death in it. His friends, the most intimate among whom was Mas'úd, shared his misfortunes. Mas'úd however regained his liberty after twelve years, but subsequently he had to endure eight years more of incarceration owing to the roguery of Abú Naçr. When he regained the second time his liberty, he withdrew from the world and devoted himself to the service of God. He died in 525. He was acquainted with many of the earliest Persian poets, most of whom sung his praise; among them are Abú-l-Faraj Rúny, who was his teacher, Mokhtáry of Ghaznah and Mo'izy. Unfortunately none of his Hindústany compositions have been preserved, though it is very probable that they were still extant when Amyr Khosraw wrote. Taqyy Káshy has seen his Persian Dywán which contained about six thousand verses, and he has embodied no less than 4,650 of them into his Tadzkirah.

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*Report on the Geological Structure and Mineral Wealth of the Salt Range in the Punjaub; with Maps, Sections, &c.—by ANDREW FLEMING, M. D. Edin., F. R. S. E., Assistant Surgeon, 4th Regt. Punjaub Cavalry. In charge of the Geological Survey of the Salt Range in the Punjaub. Season 1851-52.*

(Communicated by the Govt. of India.)

(Concluded from Page 368.)

#### ON THE KORANA HILLS.

From the central district of the Salt Range and apparently running parallel to it, an isolated barren range of hills called Korana is seen rising out of the plain of the Jetch Doab or district between the rivers Jhelum and Chenab.

The highest point of this range is about forty-six miles S. S. W. of Pind Dadun Khan, and about twenty-four miles south-east of the civil station of Shahpoor.

When in the Salt Range near the latter place, in the month of January, I took the opportunity of paying a flying visit to Korana,